

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith: The names of the wicked shall not be mingled with the names of my people." BOOK OF MORMON, ALMA 5: 57.

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THE HOLY GHOST AND THE GIFT OF THE HOLY GHOST

ELDER J. REUBEN CLARK

PART of a letter from a father to his missionary son:

Washington, D.C.,
May 23rd, 1929

My Dear Reuben:

I am now going to try to answer your letter of April 30th, in which you put the following questions:

"Did the Apostles receive the Holy Ghost before the Day of Pentecost, and if so, what part of it? Was the Holy Ghost here on earth during Christ's labours? We read in John 20: 22, that Christ said: 'Receive ye the Holy Ghost.' Does it mean that they received the Holy Ghost from Christ but not the gift of the Holy Ghost until they spoke in tongues at Pentecost?"

This is a pretty large order, and it would not be difficult to write a book about almost each of the questions. Furthermore, the subjects, at least some of them, belong to the "mysteries," and personally I cannot say much about them, for I do not know much, and false speculation is worse even than ignorance. However, I can give you some references and perhaps some suggestions that may be helpful. The philosophy of the Gospel is so deep and many-sided, its truths are so far-reaching that it is never safe to dogmatize, even about the most elemental principles, such as faith.

We may first with profit get some definite ideas of what certain terms mean. President Joseph F. Smith said :

The Holy Spirit, or Spirit of God, both of which terms are sometimes used interchangeably with the Holy Ghost, is the influence of Deity, the light of Christ, or of Truth, which proceeds forth from the presence of God to fill the immensity of space, and to quicken the understanding of men. (*Doctrine and Covenants*, Section 88 :6-13 ; *Gospel Doctrine*, page 73).

On another occasion President Smith said :

The question is often asked, Is there any difference between the Spirit of the Lord and the Holy Ghost? The terms are frequently used synonymously. We often say the Spirit of God when we mean the Holy Ghost ; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that cometh into the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world, and that strives with the children of men, and will continue to strive with them until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost. If, however, he receive that greater light and then sin against it, the Spirit of God will cease to strive with him, and the Holy Ghost will wholly depart from him. Then will he persecute the truth ; then will he seek the blood of the innocent ; then will he not scruple at the commission of any crime, except so far as he may fear the penalties of the law, in consequence of the crime, upon himself. (*Gospel Doctrine*, pages 82, 83).

FATHER AND SON HAVE TANGIBLE, FLESHLY BODIES

I thought it would be well for you to have these distinctions in mind so that where the terms are used loosely you might have some guide towards a proper understanding of them. There is somewhat of a different view regarding the distinction between the Spirit of the Lord and the Holy Ghost held by some of our people of deep insight into the Gospel, but I think the distinction made by President Smith is the orthodox view. At any rate, you will be safe in following it till you are told better.

Now as to the Holy Ghost : In *Doctrine and Covenants*, Section 130 : 22-23, the Prophet Joseph declared :

The Father has a body of flesh and bones as tangible as man's ; the Son also ; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.

A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

I call your particular attention to the last verse. The Holy Ghost may, as to any individual, come and go. So it may, as to the earth, come and go. Its presence at any one place all the time is just as impossible as the presence of the Lord at any one place all the time, unless either is to be there in that place and no

place else. In other words, the Holy Ghost is not omnipresent, that is, everywhere present at the same time.

Brigham Young said :

The Holy Ghost, we believe, is one of the characters that form the Trinity, or the Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things. . . . I have stated that they are one, as the hearts of three men might be one. Lest you should mistake me, I will say that I do not wish you to understand that the Holy Ghost is a personage having a tabernacle, like the Father and Son; but he is God's messenger that diffuses his influence through all the works of the Almighty. (*Discourses of Brigham Young*, page 46).

BESTOWAL OF THE "GIFT" OF THE HOLY GHOST

President Joseph F. Smith said :

The Holy Ghost, who is a member of the Trinity in the Godhead, has not a body of flesh and bones, like the Father and the Son, but is a personage of Spirit. (See Doctrine and Covenants, Section 130: 22). . . .

The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God. . . . Every Elder of the Church who has received the Holy Ghost, by the laying on of hands by one having authority, has power to confer that gift upon another; it does not follow that a man who has received the presentation or gift of the Holy Ghost shall always receive the recognition and witness and presence of the Holy Ghost himself, or he may receive all these, and yet the Holy Ghost not tarry with him, but visit him from time to time (Doctrine and Covenants, Section 130: 23); and neither does it follow that a man must have the Holy Ghost present with him when he confers the Holy Ghost upon another, but he possesses the gift of the Holy Ghost, and it will depend upon the worthiness of him unto whom the gift is bestowed whether he receives the Holy Ghost or not. (*Gospel Doctrine*, pages 73-74).

President Smith's use of the word "gift" in the foregoing passage may lead to confusion unless it is held in mind that apparently he is speaking of the *giving or conferring* of the Holy Ghost, the *conference* of the Holy Ghost, and not the "gift of the Holy Ghost" as the word is used in this technical expression. On the difference between the Holy Ghost and the gift of the Holy Ghost—as the latter expression is used when speaking technically—the Prophet Joseph made some useful observations (*Joseph Smith's Teachings*, page 69):

There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost,

by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: 'Paul we know and Jesus we know, but who are ye?'

With reference to the receipt of the Holy Ghost before baptism, I refer you to the account of Peter's sermon in the house of Cornelius (Acts 10: 44).

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

This is followed by the instruction of Peter in verse 48:

And he commanded them to be baptized in the name of the Lord . . . (As to receiving the gift of the Holy Ghost by the laying on of hands after baptism, see Doctrine and Covenants, Sections 39: 23; 49: 14; 34: 15).

While I cannot pretend to speak with authority on this matter, yet it is my view that the gifts of the Holy Ghost are those spiritual gifts which are described as coming from the Holy Ghost in Doctrine and Covenants, Section 46: 8-33. The observations of the Prophet quoted above lend colour to this view because he distinctly speaks of healing the sick and casting out evil spirits, as pertaining to the gift of the Holy Ghost. (See 1 Cor. 17; also *Joseph Smith's Teachings*, page 75).

WAS THE HOLY GHOST ON EARTH WITH CHRIST?

I presume your troubles about the Holy Ghost being *on* the earth during Christ's labours, come from the following passages. The first was spoken in the Passover Chamber on the occasion of the Saviour's last supper (John 14: 16-17):

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

Other passages come from John 16: 7; also verse 13:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. . . .

Two other passages should also be in mind (Acts 1: 4-5, 8):

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

But ye shall receive power after that the Holy Ghost is come upon you. . . .

Certain things are to be noted in connection with these passages: Wherever John speaks or records the Saviour as speaking,

he specifies the Spirit of Truth as the thing which is to come; and, recall here President Joseph F. Smith's comment upon the Spirit of God, the light of truth. Furthermore, the Saviour is quoted by John as saying that the Apostles *know* this Spirit that is promised, "for he *dwelleth* with you", *not* he *will dwell* with you in the future.

Of course there can be little doubt that the Holy Ghost did actually come to them on the Day of Pentecost, for the account first describes the rushing as of a mighty wind, and then the cloven tongues of fire, and then declares "they were all filled with the Holy Ghost." But all that followed thereafter with the Apostles and their hearers, were manifestations of the *gift* of the Holy Ghost. In other words, the enduring thing that came to them on this occasion was the gift of the Holy Ghost, for the Holy Ghost being a personage of Spirit, could not be with all of them all of the time thereafter, while on the contrary the *gift* of the Holy Ghost and the Spirit of truth could always be with each and every one of them thereafter; this *gift* and this Spirit could always be with them and in them and dwell with them.

EARTHLY PRESENCE OF THE HOLY GHOST

Recalling now that the Holy Ghost is a personage of Spirit, that therefore he is not omnipresent, and that he may come and go to any individual, as our prophets have said, and recalling that as the messenger of God he could not be with any one person all the time, the evidence regarding his presence on the earth during the period of Christ's labours on the earth may be examined.

That the Holy Ghost was on the earth during Christ's ministry admits, I think, of no doubt.

When the Saviour was baptized, the Holy Ghost descended upon Christ in the form of a dove. (Matt. 3: 13-17; Mark 1: 9-14; Luke 3: 21-22; John 1: 32-33; 1 Nephi, chapter 11; Doctrine and Covenants, Section 93: 15).

This was one occasion when the Holy Ghost came on the earth during Christ's ministry. The occasion is also of surpassing importance because (in so far as I am advised) this is the only occasion when all three members of the Godhead manifested themselves physically at the same time: The Father by His voice from Heaven; the Son being in the flesh and being baptized; the Holy Ghost manifesting himself in the form of a dove.

John the Baptist said that the Saviour "is he which baptizeth with the Holy Ghost." (John 1: 33).

The Prophet Joseph said:

John's mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John's disciples, He baptized them with fire and the Holy Ghost." (*Joseph Smith's Teachings*, page 28).

Finally, as you pointed out in your inquiry, the Saviour on the

evening of the day He was resurrected, appeared to His Apostles and said unto them: "Receive ye the Holy Ghost." (John 20: 22).

The foregoing is direct testimony on the subject, and it is sufficient in my judgment to establish that the Holy Ghost was on this earth during Christ's ministry. But the indirect testimony is even stronger. The Prophet Joseph said :

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days ; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it ; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings ; and that *these things cannot be enjoyed without the gift of the Holy Ghost.* (*Joseph Smith's Teachings*, pages 71, 72).

USE OF THE GIFT OF THE HOLY GHOST

That the gift of the Holy Ghost was enjoyed and exercised by the followers of Christ while He was on earth, there is an abundance of evidence to prove. In the first place, recalling the statement of the Prophet, already quoted, that the gift of the Holy Ghost "is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it," it is to be remembered that the Primitive Church had, even while Christ was on the earth, officers of the Priesthood, certainly Apostles and Seventies. The performance of their functions would be impossible without both the Holy Ghost and the gift of the Holy Ghost. They did exercise the gift of the Holy Ghost as the record testifies. When Christ sent out His Apostles "two by two", He told them :

Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give. (Matt. 10 : 8 ; and see Mark 6 : 7-13 ; Luke 9 : 1-6).

The Apostles returned having

Cast out many devils, and anointed with oil many that were sick, and healed them. (Mark 6 : 13).

Later Christ sent out the Seventy instructing them to teach, and in the cities to which they should come they were to "heal the sick that are therein" (Luke 10 : 9).

When the Seventy returned, they were filled with amazement. The record declares :

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. (Luke 10 : 17).

On another occasion, before the Seventy had been sent forth, Christ cast forth a devil which the disciples (what Priesthood they held is not given) had not been able to expel. The record goes :

Then came the disciples to Jesus apart, and said, Why could not we cast him out ?

And Jesus said unto them, Because of your unbelief : for verily I say

unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Howbeit this kind goeth not out but by prayer and fasting. (Matt. 17: 14-21; Mark 9: 14-29; Luke 9: 17-29).

DIVERSIFIED GIFTS OF THE HOLY GHOST

From the foregoing we can, I think, be reasonably sure of answers to certain of your questions, as follows:

1. Both the Holy Ghost and the gift of the Holy Ghost were on the earth during the ministry of the Saviour.

2. The Holy Ghost, being a personage of Spirit, could not come in part. His visitation would be a visitation of the whole personage, not of a part of the personage.

3. The gift of the Holy Ghost may, it would seem, be manifested as to one gift or as to many gifts. As the Lord said to the Prophet in a Revelation given on March 8th, 1831:

For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

To some is given one, and to some is given another, that all may be profited thereby.

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in Spirit shall receive in Spirit;

That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. (*Doctrine and Covenants*, Section 46; see *Joseph Smith's Teachings*, page 73; *Discourses of Brigham Young*, page 249).

THE HARVEST

MY SOUL is pained—my thoughts go unexpressed;
In scenes unutterable I behold
The children thou hast sent to earth, dear Lord,
Have lost their way and wandered far from thee.

They seek the pleasures of the flesh, and plant
Each seed—a broken law—to later reap.

The harvest has begun; thy children find
Amid the broken laws, their creditors—
Thy hand upheld for justice; and the price
Of folly they must pay; all ill make right.

How long, O Lord, will this thing be, that man
Will sin in spite of all thy light and love?

WILLIAM YANCEY

THURSDAY, SEPTEMBER 26, 1929

EDITORIAL

GOING AND COMING

THE PRESIDENTS of four of the European Missions of the Church of Jesus Christ of Latter-day Saints have been released, and four other faithful, able brethren appointed in their places. Such is missionary life! Men leave their daily vocations, for love of truth, give years of service, without material remuneration, then return to pick up as best they can the remnants of their broken occupations.

The mission presidents now retiring, in the very prime of life, have all filled two or three missions each, with a total for the group of about thirty-one years, or an average of nearly eight years each. And their families, at home and abroad, have made equal sacrifices. Yet, these men are but types of thousands of faithful Latter-day Saints. They hold truth above all else, and are ready to sacrifice for it at all times. Where else, than under the banner of the restored Church of Christ, are such things possible? We are grateful to these our brethren for their service; and we know that the Lord will not forget them.

We bid welcome to those who are arriving, and assure them that the greatest joy of life is found in unselfish service to the Lord and His children, our fellow men.

Lorenzo W. Anderson, who sailed homeward on May 14th, 1929, had laboured in the Norwegian Mission for thirty-one months, most of the time as Mission President. President Anderson was filling his second mission in Scandinavia and laboured with intense devotion and indefatigable zeal, for the progress of the Lord's work in Norway. Among his various undertakings, he led a party of missionaries around the North Cape, and found in that far northern part of the world much interest in the restored Gospel of Jesus Christ. Sister Anderson did notable pioneer work for the Relief Society and the Mutual Improvement Association. Their daughter Marie, helped greatly in the promotion of the Bee-Hive work, and their son George, did effective regular missionary work. Even the lad, Lorenzo, Jr., did his full share in testifying to the truth of the Gospel. The entire family gave their whole strength to the missionary cause.

Joseph L. Petersen completed his third mission to Denmark when he sailed from Southampton on August 28th, 1929. His

presidency, during the last forty months, was marked by steady progress of the latter-day work in Denmark. Many new members were won, the Church membership was kept active and happy, and unusual success was had in breaking down the prejudice that had been fostered against the Latter-day Saints. To-day, the press of Denmark is fair and friendly towards missionaries and members of the Church. Through President Petersen's energetic efforts, a modern, beautiful Latter-day Saints' church is being built upon one of the finest sites in the City of Copenhagen. Peace and goodwill permeates the Danish Mission. Sister Petersen has supervised the work of the women with care and devotion. The Danish mission has reason to be grateful to these faithful people, with eight years of successful missionary service behind them.

John P. Lillywhite, who sailed for his home in America on September 11th, 1929, has filled three missions to the Netherlands, twice as president, with a total of nearly nine years of service. His last mission, covering forty-three months, was marked by remarkable advances, both in proselyting among the Dutch people, and in providing means for wholesome and attractive activities for the members of the Church. The missionary body has been firmly organized, and possesses a strong spirit of brotherhood. Every Latter-day Saint meeting-house in the mission has been remodeled or improved, and a beautiful new chapel has been secured for the branch at Groningen, in northern Holland. In spite of his strenuous labours, President Lillywhite has been able to write a book of helpful guides to young men, known as *Smile Posts of Satisfaction*. Sister Lillian D. Lillywhite, now on her second mission, has done yeoman service in developing the auxiliary organizations of the Church, and in providing the members with opportunities for developing their talents. The older son, John D., has filled a splendid mission; and the younger one, Joel, has been a credit in his school work and otherwise, to the people he represents. The Lillywhite family have been excellent examples of Latter-day Saint devotion.

Hyrum W. Valentine will complete his third mission to Germany and his second presidency of a German-speaking mission—first over the old Swiss-German Mission and now, after the division of the old mission, over the part known as the German-Austrian Mission. He has spent eleven years in the foreign mission field. President Valentine, during the last thirty-five months, has laid foundations upon which his successors will build for many years. New fields have been opened; new Branches and Districts organized, new members have been added in large numbers; and the organization of the membership has brought about within the mission a most desirable solidarity and enthusiasm. Friendships have been established with official agencies, everywhere. Many of the branches hold their regular meetings in the well-equipped school-

houses of Germany. The promotion of the Priesthood and auxiliary associations has culminated in several mission-wide gatherings, unique in the history of the European missions, but showing possibilities for the future. A commemorative tablet was placed upon the house in which Dr. Karl G. Maeser was born, amidst a celebration attended by visitors from all parts of the mission. The intelligent and faithful labours of Sister Valentine, now serving her second mission, has contributed greatly to the success of the work. Their son D. J. and daughter Basel have been actively engaged in the work of the mission. Enthusiastic energy and intelligent courage have marked the labours of the Valentine family.

Hyrum D. Jensen, who has been called to preside over the Norwegian Mission, has already filled two most successful missions to Norway. He is, by occupation, an extensive farmer and business man, who has had long and varied experience in Church affairs, serving at the time of his call in the presidency of the Oneida Stake in Idaho. President Jensen is accompanied by his wife, who also has had much experience in Church work, particularly in the Relief Society.

Holger M. Larsen, who succeeds to the presidency of the Danish Mission, is a native Dane, with one mission to Denmark already to his credit, in addition to the proselyting labours of his youth, while yet in Copenhagen. President Larsen has been engaged prominently in business in several of the western States of America. At the time of his call, he was superintendent of the large William Budge Hospital of Logan, Utah. He has also held many Church positions.

Frank I. Kooyman, a native of Holland, has been chosen to preside over the Netherlands Mission. He filled a mission prior to his emigration to America in 1904. President Kooyman has been engaged successfully in clerical business; and has also occupied Church positions of responsibility, among them the presidency, for several years, of the Utah Hollanders' Association. At the time of his call, he was a member of the Bishopric of the Nineteenth Ward, of Salt Lake City, Utah. He is an able and willing writer. President Kooyman is accompanied by his wife and some of his children.

Edward P. Kimball, famous as one of the Salt Lake City Tabernacle organists, has been called to preside over the German-Austrian Mission. He has already filled one mission to Germany, and later studied music there. He has been active in Church, civic and musical affairs. He is a member of the General Board of the Sunday School Union and of the Church Music Committee. He writes ably, and is editor of the *Music Bulletin* and music editor of the *Deseret News*. He is district head of the Rotary Club, and holds, and has held, many important positions in civic and business life.—W.

AUTOBIOGRAPHY OF HANNAH CORNABY

I AM the eldest child of William Last and Hannah Hollingsworth. My father was the eldest son of James Last, and Eve Woods; my mother, the youngest child of Samuel Hollingsworth and Lydia Goddard, of the parish of Hoten, near the town of Halesworth, county of Suffolk, England. I was born March 17th, 1822, in Rose Hall, an ancient mansion, situated on the banks of the river Waveney, near Beccles, Suffolk, England. My parents were members of the Episcopal, or Established Church, and honoured their profession by serving God, according to the light they possessed.

While I was yet too young to appreciate the picturesque beauty of my childhood's home, reverses came to our family, and Rose Hall was exchanged for a suburban cottage, a short distance from our former residence; and here, surrounded by rural scenery, and a pleasant cottage garden, the first remembered events of my life transpired.

I delighted in reading, my parents providing books suited to my age, and was very much interested in a monthly periodical, called the *Child's Companion*, first published in 1830, by the Religious Tract Society.

Ours was a happy fireside; my maternal grandmother lived with us, on an annuity of her own, and contributed much to the comfort of the family; the children thus receiving many little indulgences not otherwise attainable.

As the years passed on, there seems nothing to record, except that my religious desires deepened and my anxiety to understand the plan of human redemption increased. I attended public worship with my parents, who began to be dissatisfied with the religious tenets they had espoused. My mother was the first to dissent. Attracted by the earnest eloquence of the Rev. Thomas Morell, a Congregationalist minister, she became a member of that denomination, with which she remained satisfied until her death.

While we were planning a visit to my aunt Royal, who lived in the city of Norwich, a gentleman who lived near us, called to ask if mother could spare me for a short time, as his children, just deprived by death of their mother, had promised, that if I would stay with them, they would not grieve. My mother consented on condition that my health should be carefully studied, and my education continued; and extracted from me a promise that I would not read works of fiction, as she considered them exceedingly pernicious to the young. This promise I faithfully kept, devoting my leisure hours to reading works of biography, travel, history and theology; which, young as I was, my mind, enlightened by the spirit which giveth light, in a measure comprehended.

During the six years' residence in this family, I had the privi-

lege of attending religious meetings, Bible classes, lectures, etc. On the fourth day of June, in the year 1841, I was publicly received as a member of the Congregational Church, under the pastoral care of the Rev. John Flower.

Months rolled on . . . by the merest accident, at the house of a friend, I met, and was introduced to Mr. Cornaby, who had come to Beccles to take charge of the public school.

Three delightful years followed; but a description of those years, though pleasing to me, would not interest my readers.

Leasing a place in Great Yarmouth, Norfolk County, Mr. Cornaby opened a bookstore and, besides, gave lessons in phonography; thus finding an occupation which, although not altogether to his taste, promised a livelihood. On January 30th, 1851, we were married in St. George's Church, a venerable structure, celebrated for its antiquity and architectural beauty.

Among the current literature of the day that, in the way of business, passed through our hands, was a series of tracts published by Chambers, one of which, entitled: "Religious Impostors," attracted our attention. After giving an account of various religious impostors, it concluded by giving a brief history of Joseph Smith; and a footnote on the last page stated that the editors had heard, since the pamphlet had gone to press, that Joseph Smith had been killed by a mob. They regretted to hear this, for the reason that his fanatical followers would regard him as a martyr, and the delusion would spread. This was our first introduction to "Mormonism."

Elder Claudius V. Spencer, then president of the Norwich Conference, came and organized a branch of the Church of Jesus Christ of Latter-day Saints, in the town of Great Yarmouth. Elder Spencer removed a few lingering doubts from my husband's mind, and he was baptized and confirmed. I, too, desired baptism, but the birth of our first child delayed it for a time. . . . As soon as my health would admit, I renewed my request for baptism. A time was appointed to attend to this ordinance.

A few weeks after our baptism, my husband, by the counsel of President Spencer, closed his business in Yarmouth and removed to Norwich, to take charge of the book agency of the Conference; and to labour in other departments, for which his abilities qualified him.

On arriving at Norwich, we were warmly received and entertained by Brother John Spriggs and his kind-hearted wife; also Sister Francis P. Teasdel and her son; and many other Saints—too numerous to mention—but whose names have been fondly cherished through a lapse of twenty-eight years.

In our new home, we enjoyed without persecution the fellowship and communion of the Saints, together with the gifts and blessings of the Gospel, promised by the Saviour.

Many of the Saints in the Norwich Conference were expecting to go to the "valley" the approaching season. We also caught the spirit of gathering and felt that England was no longer our home . . . President Spencer told us of his release from his mission to return to Utah, adding that he did not wish to leave us behind; we determined by the help of the Lord to follow his counsel.

The Norwich Saints were notified to go in the first vessel which would sail that season; and as President Spencer and some others could not be ready until the second vessel sailed, my husband was appointed to take charge of the first company until an organization was effected on board the vessel, when Elder Moses Clawson, assisted by Elders George Kendall and Thomas Pugh were appointed to preside. On the ninth day of January, 1853, we left Norwich, after a stay of only seven months, during which time we witnessed a great outpouring of the Spirit of God on Priesthood and members, young and old.

Our journey to Liverpool, and the incidents of the sea voyage are described in the poem, entitled: "Crossing the Atlantic Ocean." After our arrival at New Orleans, we took passage on board the steamer *Rob Roy*. Our voyage to St. Louis was unmarked by anything worthy of note. The season being too early for us to proceed up the river, we were compelled to remain in St. Louis several weeks. Our stay here was rendered quite pleasant by the kindness of Brother Amos Fielding and family.

When at length, from the top of Little Mountain, we caught a first glimpse of the "valley", our delight and gratitude found vent in tears of unfeigned joy, and when, on the morning of the 12th of October, 1853, we emerged from the mouth of Emigration Canyon and beheld the "City of the Saints", we felt more than repaid for the nine months of travel, and all the hardships we had endured. We seemed to inhale the restful spirit of the beautiful city, spread out in peaceful loveliness before us. The neat adobe houses with their trim gardens, the crystal streams coursing along the sidewalks, giving life to avenues of shade trees, all aglow with the lovely tints of autumn, presented a picture that is indelibly fixed upon our minds, and which the greater magnificence of the Salt Lake City of to-day has not the power to efface. Everything we saw so far surpassed our most hopeful expectations, that we could say, in the language of the Queen of Sheba, "The half was not told me."

With these feelings we entered Salt Lake City, and encamped on Union Square, thankful that our lives had been preserved, and that now we could rest after our long journey; for I had walked the entire distance from Council Bluffs—more than one thousand miles!

In the spring of the year 1851, Bishop Heywood organized a Sunday School, and appointed my husband superintendent.

In the spring of 1855, we built a house, and in July moved into it.

In April, Thomas Callister (by this time Bishop of the Seventeenth Ward) organized a company to go to Provo, to catch fish for the ward. My husband was among the men chosen for this expedition. It proved a success, and was a great help to me as well as to the people generally.

During my husband's stay in the country, he had seen the advantages of owning land and raising grain for ourselves, without having, as in the city, to depend upon others. In a few weeks he started for Spanish Fork to seek a new home; having heard, while in Provo, of the advantages it offered to new settlers, namely, plenty of land, with a good supply of water. This was in August, 1856.

Bishop John L. Butler, who was presiding in Spanish Fork, seemed quite anxious that my husband should locate there, offering inducements, and helping him to select a building lot. The Bishop's fatherly manner, and the meeting with friends and kindred spirits, turned the balance in favour of Spanish Fork as our future home. On the 26th of October, 1856, we left Salt Lake City, with all its advantages, to "rough it" in the country.

In the fall of this year (1876) I went to Salt Lake City, not as in '57, when the journey occupied four days, but this time by train, in four hours. We had the privilege of entering the Endowment House to work for our dead, and I was baptized and sealed for many of them; which was one of the blessings promised me during my sickness (a previous long severe illness).

In conclusion, I would say it is now twenty-nine years since in my native land I heard and obeyed the Gospel as restored by an angel to Joseph Smith, the prophet of this dispensation, and gathered to this land that I might hear a living prophet make known the will of God to His people. And have I been disappointed? No, a thousand times no! Though Joseph was slain, and Brigham Young, his successor, has gone behind the veil, a living prophet still leads and guides the Latter-day Saints.

This Gospel with all the keys, gifts, and blessings of former dispensations is worthy the acceptation of every creature under heaven. To establish this great truth, our Prophet, Patriarch and many others have sealed their testimony with their blood. Many of our Elders are traveling without purse or scrip, bearing their testimony and gathering the honest in heart to Zion; others are labouring at home in the interest of the kingdom of God.

Women, whose names are widely known as champions for our faith, are earnestly working in the same cause, and many others

equally zealous, whose names are comparatively unknown, are working for the same end.

I desire to add my humble name to the great cloud of witnesses to the truth of this Latter-day work.

Spanish Fork, Utah, January 17th, 1881. HANNAH CORNABY

NORWICH DISTRICT CONFERENCE

THE restoration of the Priesthood was effectively presented in song and essay at the morning session of District Conference, held in the Latter-day Saints' Chapel at Norwich, on Sunday, September 15th.

In attendance were Mission President A. William Lund, Mission Relief Society President Josephine B. Lund, and their daughter Ruth, from the Birmingham office; Elder Jack Cummard, from the Liverpool office; President Alden J. Kirkham, Elder Clyde L. Thomas (incoming District president), Elders Ernest P. Leishman, Paul C. Layton, Byron Vance, Herbert W. Carter, Thomas A. Jones, William T. Trembath, Kenneth C. Chatwin, Lyman D. Rees and Myrthns Evans of the Norwich District; and Elder Elbert Kirkham, of the Newcastle District.

After the morning session a baptismal service was held, at which two persons were baptized by Elder Paul C. Layton; the confirmations were given by Elders Herbert W. Carter and Thomas A. Jones, in the afternoon meeting. President Alden J. Kirkham was released as president of the Norwich District, and Elder Clyde L. Thomas appointed to succeed him in that office. Elder Jack Cummard was released as District clerk, and Elder Ernest P. Leishman appointed in his stead.

On Saturday, September 14th, President Lund laid the cornerstone of the new chapel for the Lowestoft Branch. A program was given in the evening.

CLYDE L. THOMAS, District President

FROM THE MISSION FIELD

Appointment: Elder Clyde L. Thomas was appointed President of the Norwich District, on September 2nd, to succeed President Alden J. Kirkham.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: Elbert C. Kirkham—Hull, Sheffield and Newcastle Districts—released on September 2nd, and Alden John Kirkham—Leeds and Norwich Districts—released on September 2nd, sailed aboard the *Leviathan* from Southampton on September 17th.

Transfers: The following missionaries have been transferred from and to the Districts specified: LeRay Swainston, Birmingham to Sheffield; Blain I. Jones, Birmingham to Manchester; Marion S. Johnston, Liverpool to Nottingham; William O. Tolman, Liverpool to Scottish; John W. Southwick, Manchester to Birmingham; Ernest Glenn Taylor, Manchester to Nottingham; Dean R. Merrill, Nottingham to Welsh; Horace Wendell Jacob, Nottingham to Liverpool; J. Alvin Ritchie, Scottish to Liverpool; Lucian C. Reid, Sheffield to Birmingham; Paul A. Peterson, Welsh to Manchester; LeRoi G. Barclay, Welsh to Scottish; Paul C. Layton, Norwich to Hull; Ernest P. Leishman, Hull to Norwich. •

Doings in the Districts: *Bristol*—At a baptismal service held near Cirencester, Gloucestershire, on Saturday, September 7th, one person was baptized in the River Churn by Elder Joseph A. Checketts and was confirmed by Elder Heber M. Fackrell.

Hull—At a baptismal service held at Cleethorpes on September 5th, three persons were baptized and confirmed by Elders Harold H. Blackmore and Leo V. Toombs.

London—At a baptismal service held at the City Road Baths, Islington, three persons were baptized by Elder Harold B. Rowell, and confirmed by Elders William M. Faulds, James B. Harvey and Alton A. Linford.

At the Municipal Baths, Portsmouth, on September 4th, one person was baptized by Elder June E. Bartlett, and was confirmed by Elder Howard A. Thorn.

Newcastle—The Skelton Branch M. I. A. conference was held on September 8th under the direction of the District M. I. A. supervisor.

The Middlesbrough Branch Relief Society conference was held on September 8th. A special program was given by the District Relief Society supervisory committee.

Thirty-four Sunday School children and friends of the Middlesbrough and Skelton Branches met at Redcar, on September 7th, for an outing.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN